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	Qq.	Ff.	Rowe.	Pope.	Theobald.
v. II. 152, 153 Hor. <i>I knew . . . done.</i>	+	—	—	—	+
v. II. 189-200 Enter . . . <i>instructs me.</i>	+	—	+	+	+
v. II. 216 <i>Let be.</i>	+	—	—	—	—
v. II. 232 <i>Sir, . . . audience,</i>	—	+	+	—	—
v. II. 246 <i>Come on.</i>	—	+	+	—	—
v. II. 278 Laer. <i>A touch, a touch,</i>	—	+	+	+	+
	Q 2 Q 3 { Q 4 Q 5 Q 6 Q 1876 Q 1703				
I. I. 43 Ber. <i>Looks . . . Horatio.</i>	+	—	+	+	+
I. v. 117 Hor. <i>What . . . lord?</i>	+	—	+	+	+
II. II. 32 <i>To be commanded.</i>	+	—	+	—	—
II. II. 406-408 Pol. <i>If . . . follows not.</i>	+	—	+	+	+
III. IV. 101 Queen. <i>No more!</i>	+	—	+	— ¹¹	+
II. II. 164 <i>And . . . thereon omitted in Q 6; present in the other editions above mentioned.</i>					

¹¹ Pope (l. 102) omitted Ham. also.

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CHARMS FOR THIEVES.

B. M. ms. Arundel 36,674, fol. 89.

Disparib^a meritis pendent tria corpora ramis
 Dismas & Gesmas medio divina potestas
 Alta petit Dismas.¹ infelix infima Gesmas
 Hæc versus di[s]cas ne furto ne tua perdas.

Jesus autem transiens p medium illorum ibat,
 irruat super eos formido & pauor in magnitudine,
 brachii tui, fiant immobilæ quasi lapis, donec per-
 transeat populus tuus quem possedisti + Christusu
 vincit + Christus regnat + Christus imperat +
 Christus hunc locum & famulum tuum ab omni
 malo protegat & defendat. Amen & dic Euange-
 listum S. Joannis et pater nosters 5. Aves 3. Creed.

B. M. ms. 2584, fol. 73b.

Pro larronibus & inimicis meis (on margin, in
 later hand *Contra latrones*).

¹ For the history of the two thieves, Dismas and Gismas (or Gesmas) who were crucified, the one on the right, the other on the left of our Saviour, see the *Arabic Gospel of the Infancy*, chap. 23; Cowper's *Apocryphal Gospels*, London, 1867, p. 190. Here the names are given as Titus and Dumachus. On their flight into Egypt, the Holy Family are beset by robbers in a lonely place in the desert. Titus, moved with compassion, wishes to let them pass in peace, offers Dumachus forty drachmas, and holds out his girdle as a pledge. The infant Christ then prophesies that after thirty years these two thieves shall be crucified with him, Titus at his right hand and Dumachus at his left, and that Titus shall go before him into paradise. In

Disparibus meritis pendent tria corpora ramis²
 Dismas & Gesmas medio divina potestas
 Alta petit dismas, infelix ad infima gesmas
 Nos & res nostras servet divina potestas.

Stande ge stille in p^e name of p^e trinite & for
 p^e passion of ihn crist & for his deþ & for his
 uparyse p^t ge stille stonde til ich byde zou go.
 Tunc dicatur v pater nosters & v Aves iii (+).

God þ^t was y bore in bethleem³
 & baptized in flum jordan
 þer inne was no þef
 but god him self þat was ful lef
 god & seint trinite saue alle þings þ^t is me lef
 wiþinne þis hous & w^oute
 & alle þe way aboute. I be teche god to day & to
 nygt & to seint feyþfolde þat he kepe vs & oure hom from
 alle maner of wyckede nemys be þe grace & by þe power
 of oure lady seynte marie.

the *Gospel of Nicodemus*, I, chap. 10, the penitent thief is called Dysmas, the name of the other not being given. Later on in this same gospel, however, pt. II, chap. 10, the names of both are given as Dysmas and Gistas. In the *Story of Joseph of Arimathea*, chap. 3, the names appear as Demas and Gestas. See further *La Légende Dorée* (Wyzewa), Paris, 1902, p. 198; and Longfellow's version of the incident in his *Golden Legend*. In Brand's *Popular Antiquities*, London, 1900, p. 198, St. Dismas is mentioned as the patron saint of thieves.

² In the ms. the whole is printed continuously as prose.

³ This Jordan charm was originally used only for staunching blood, (Ebermann, *Blut- und Wundsegen*, *Palæstra*, xxiv, 34), but was later extended to thieves, fire, snakes, and other such objects or elements whose course might be stopped by the virtue of the words.

jif any þeues hider take⁴
 þ^t þei stande stille as any stake
 as euer þer was any y bounde
 & as euer was þe mulston. Ihn of nazaret kyng of
 jewys be w^t us now & euer. Amen.

Ms. Bibl. Bodl. Ashm. 1378, fol. 61-62,
 (beg. xvi cent.).
 fol. 61 :

+ As y^a lord dyddest stope & staye⁵
 for thy chosen po^epell the red sea,
 + the ragyng see waves lacking ther course
 tyll they had passed pharoos forse ;
 and as at Josue his Invocation
 y^e son abode over gabaon,
 the mone abode & made hir staye
 in aialon that valleye ;
 & as thy sone Jesus did appease
 the wynd & see & made them sease,
 when his disciples w^t fearefull spryte
 from his shape ded hym excyte ;
 So lorde of hosts staye eche one
 of those that seake my confusyon ;
 make them stonde
 as styll as stone,
 w^t owt corporall moving,
 Vntyll my stretched
 arme shall make
 a syne to them
 ther way to take
 As moyses stretched
 the Red sea moved
 to show his course
 as he hoved
 As thou lord arte
 the king of blesse
 lord messyas
 grante me this
 then saye
 Dismas et gismas medioque devina potestas
 Summa petit dismas
 Infelix ad Infima
 Gismas
 nos et res nostras
 Salvat devina
 potestas.
 finis

fol. 62 (also fol. 77, margin).

Dismas et gismas medioque⁶
 devina potestas

⁴On margin in later hand is written *þe wey*, showing ignorance of the meaning of the word *take*, "betake themselves."

⁵A mutilated copy of this charm appears in Bibl. Bodl. Douce ms. 116, fol. 1.

⁶See also Bibl. Bodl. Rawlinson ms. C. 814, fol. 3.

Summa petit dismas
 Infelix ad Infima Gismas
 nos et res nostras
 Salvat divina potestas. finis.

B. M. ms. Addit. 36,674, fol. 89, xvii cent.
 This charme shall be said at night or against
 night about y^e place or feild or about beasts
 without feild, & whosoever cometh in, he goeth
 not out for certaine.

On 3 crosses of a tree⁷
 3 dead bodyes did hang,
 2 were theeves, y^e 3d was Christus,
 on whom our beleife is ;
 Dismas & Gesmas
 Christus amidst them was ;
 Dismas to heauen went,
 Gesmas to heauen [hell] was sent.
 Christ y^t died on y^t roode,
 for Maries loue that by him stood,
 & through the vertue of his blood,
 Jesus save vs & our good,
 within & without,
 & all this place about,
 & through the vertue of his might,
 lett no theefe enter in this night,
 nor foote further fro
 this place that I upon goe,
 but at my bidding there be bound to do
 all things that I bid them do,
 starke be their sinewes therewith,
 & their lims mightless,
 & their eyes sightless,
 dread & doubt
 en[v]elope about ;
 as a wall wrought of stone,
 so be the crampe in the tone,
 crampe & crookeing
 & fault in their footing,
 the might of the Trinity,
 haue those goods & me,
 In y^e name of Jesus, holy benedicite
 all about our goods bee,
 within & without,
 & all place about,
 then say 5 pater nosters 5 aves, & 1 creed in
 honorem 5 plagarum Christi & 12 Apostolorum.

Bibl. Bodl. Ashm. ms. 1447, fol. 34b (xv
 cent.).

A carme for þevey⁸

⁷In the ms. there is no division into lines, but all is written as prose.

⁸This charm appears also in Camb. Univ. Lib. ms. Dd. vi 29, fol. 78b. See note 3, above.

Yⁿ bedlyeme God was borne bytwene to bests he was layd yn that place wasse never þeffe no man but the holy gost ⁹ trenytte þ^t ylke selve god þ^t ther was borne defend your bodye & housse & dwell ⁹ fro thevys and al maner myschevys & harmys wher so ever we wyend be land or by wat^r by night or by day by tyde or by tyme. Amen purchryte.

Bibl. Bodl. e Mus. 243, fol. 34.

Theeves to wthstande.

In Bethlehem god was borne, between 2 beastes to rest he was layd in y^t sted ther was no man but y^e holy trinite, the same god y^t ther was borne defende our bodies & our cattell from theves & all maner of mischeeves & harmes whersoever we wend ether by water or by land by night or by day.

Amen/

God was iborn in bedlem
Iborin he was to ierusalem
Ifolewid (= ifulwed) in þe flum iordan
þer nes inemned ne wulf ne þef.

Ashburnham MS. of 12th cent.

See R. Priebsch, *Academy*, May 23, 1896, 428.

Bibl. Bodl. MS. e Mus. 243 fol. 36 (xvii cent.)

Another night spell [red ink].

In nomine patris et filii et spiritus sancti. Amen.

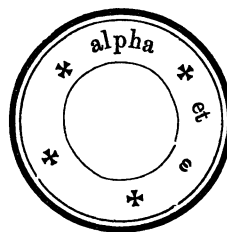
I beseeche y^e holy ghost this place y^t heare is sett,¹⁰ with y^e father & y^e sonne theeves for to lett, yf there come any theeves any of thes goods away to fett, y^e trinite be the^r before & doe them lett, & make them heare to abyde till I agayne come, through the vertue of y^e holy ghost, y^e father & y^e sonne Now betyde what will betyde through the vertue of all y^e saints heare you shall abyde, & by y^e vertue of mathewe mark luke & John, y^e 4 Evangelists accordinge all in one, y^t you theeves be bounde all so sore as St. Bartholomewe bounde the devell wth y^e heare of his heade so hore

Theeves, theeves, theeves, stande you still & here remain till to morowe y^t I come agayne & bid you be gone in god or the devels name, & come no more here for doubt or for further blame/ then say In principio erat verbum, etc.

Bibl. Bodl. MS. Ashm. 1378, fol. 60.

⁹ Erased in MS.

¹⁰ In the MS. there is no division into lines, but all is written as prose. A fragment of this same charm appears in Bibl. Bodl. MS. Ashm. 1378, fol. 77; see also Bibl. Bodl. Douce MS. 116, 103.



Here I ame and fourthe I moste
& in Thus Criste is all my trust
no wicked thing do me no dare
nother here nor elles whare
the father w^t me the sonne w^t the
the holly goste & the trinite
be bytwyxt my gostlely enemies & me
In the name of the father & the sonne
And the holly goste. Amen

Amen



Bibl. Bodl. MS. Ashm. 1378, fol. 73.

To binde a house
a gaynste theffes

Sainte wynwall and sainte braston and sainte tobas¹¹
and sonne that shineth so bright
in heuen [s]on highe
he fetched his light
in the daye and nyght
to dystroy all poyson w^t his beames so bright.

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THE USE OF CONTRASTS IN SUDERMANN'S PLAYS.

Allusions made by Bulthaupt, Friedmann, Kawerau, Landsberg, Heilborn,¹ and others, to contrasts in Sudermann's plays attracted my attention to this subject, and I venture to present here a part of the results of a renewed survey of the field made with the intention of closely observ-

¹¹ In the MS. written as prose.

¹ H. Bulthaupt, *Dramaturgie des Schauspiels*. Band iv, Oldenburg, 1901. S. Friedmann, *Das deutsche Drama des Neunzehnten Jahrhunderts*. 2. Auflage, Leipzig, 1904, Band II. W. Kawerau, *H. Sudermann*, 2. Auflage, Leipzig, 1899. H. Landsberg, *Moderne Essays zur Kunst u. Lit. Sudermann*, Berlin, 1901. E. Heilborn, Reviews of Sudermann's plays in *Die Nation*, Berlin.